THE UNIVERSALIST Leader

STARR KING SCHOOL LIBRARY
NOT TO BE TAKEN FROM BUILDING

"He might have inspired another Pasteur..."

"You should have watched him in the classroom. Any college president would have been as proud of him as I was.

"It was almost magic the way he created a love for learning in his students. You could see it in their eyes . . . and in their work.

"He looked worn out the day he finally made up his mind. Told me there wasn't anything in the world he'd rather do than teach . . . hardest decision he'd ever made to give it up.

" 'But how can I provide the kind of life I want for my family on my college teacher's pay?' he asked.

"I didn't have an answer for that one. So, he's leaving for a new kind of job at twice the salary. "But . . . who knows what a world of good he might have inspired as a teacher!"

Unfortunately for America, this same scene is being repeated all over the country. Men and women whose talents as teachers could bring great things to pass are leaving academic life for other fields.

This incredible waste hurts all of us. For we may well be losing the inspiration that could lead some young mind to discoveries benefiting the whole human race.

As a nation whose very destiny depends on the development of brainpower, can we afford to let this situation continue?

Help the colleges or universities of your choice. Help them plan for stronger, better-paid faculties. The returns can be greater than you think.

HIGHER EDUCATION
KEEP IT BRIGHT

If you want to know what the college crisis means to you, write for a free booklet to: HIGHER EDUCATION, Box 36, Times Square Station, New York 36, New York.

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Volume CXLI
August, 1959
Boston, Mass.

THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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PUBLISHED Monthly, at $3.50 a year. Postage prepaid in the United States. Postage to Canada 50c; in other countries, $1.50. Single copy 30c.

ENTERED as second-class matter at the post office in Boston, Massachusetts. Acceptance for mailing at second-class rates of postage under that act of March 3, 1879 (section 520, P. L. and R.).

PUBLICATION OFFICE, 16 Beacon Street, Boston 8, Massachusetts.

The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

August, 1959—No. 8

The story our cover tells this month is not only both true and sad; it is in sober fact a real picture of "a clear and present danger" to our democratic society. Unless more help is given to more of our colleges speedily, we are going *to lose more and more* of our best teachers. This is especially true of the small liberal arts colleges and many theological schools. The liberal arts colleges prepare for all the necessary service professions. The theological schools prepare candidates for the absolutely necessary profession of religious teacher, Catholic, Protestant and Jewish. These institutions must have adequate support without delay.

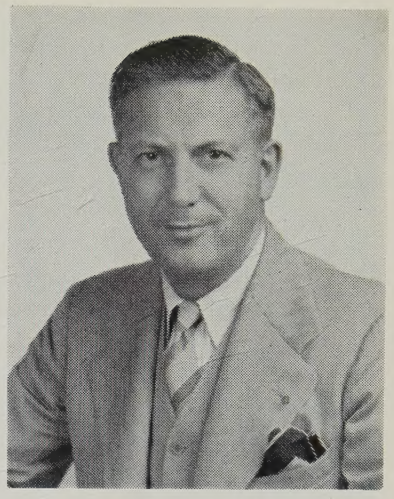
Are you and your church doing a fair share to help the colleges and theological schools that have loyally helped you???

John I. Daniel, Universalist minister of Waterville, Maine, gives us a thoughtful discussion of the question **Are Universalists and Unitarians Christian?** Mr. Daniel, who is the hard working and imaginative minister to the co-operating parishes of Waterville and Oakland, has also prepared (at our request) a report on this successful experiment in churchmanship which will appear in the *Leader* in the near future.

Faith Morisette has had many years of experience in church work. But no! she is not an old lady sitting by the fire. She is full of vigor and intelligence and purpose, and hard at the work which she enjoys. Yes, she is a minister's wife, and knows what she is talking about when, commenting on our recent article **The Minister's Wife Has Rights,** she adds **And — the Minister's Wife Has Responsibilities.**

Robert M. Rice, minister of the Universalist Church, Oak Park, Illinois, summarizes briefly and succinctly the reliability of the moral Universe in his essay, **The Dependability of God.**

ARE UNITARIANS AND UNIVERSALISTS CHRISTIAN?



John I. Daniel

ARE Unitarians, Universalists and Quakers Christian? Let us consider the judgments from history. Michael Servetus, the first Unitarian, with two of his books tied to his waist and a crown of straw and brimstone on his head, was burned at the stake. That was by Protestants in Geneva, Switzerland, under John Calvin.

Universalists were once believed to have committed so many crimes — theft, murder, adultery — as to have invented a comfortable disbelief in hell to ease their pagan consciences from facing just retribution for their deeds. The story is told about a boy who believed all this and more about Universalists being asked why, then, the jails weren't bulging with them. "Why," he replied, "I'll tell you. They are so very sly you can never catch them at it."

Again, in the early days of the colonies, the Quakers encountered the most rugged persecution of all professing liberals. It was legal for sea captains to transport slaves, but not Quakers. The few who arrived in the colonies were promptly slapped into prison. Anyone caught importing Quaker books was liable to a heavy fine. In the eyes of the law the Quakers were "that cursed sect of heretics" and liable to be "whipt with rods so it exceed not 15 stripes, and banished." It was even a crime to shelter such a one in one's home.

Raising this historical problem to modern times, when the National Council of Churches was formed in 1950, both Unitarians and Universalists were barred, as not accepting Jesus as "Divine Lord and Savior."

In Brooklyn, there is a public school holiday in the spring known as Anniversary Day. The center of celebration in this "city of churches" is a large Sunday school parade. Quoting a veteran Brooklyn Universalist, "But we were never allowed to march — so we walked around our own block and came back to the Sunday school for ice cream."

The issue crackled in Boston the spring of 1958 in connection with the meetings of the American Unitarian Association. "Since we're a free religion, those in it should not have to bear the Christian label," said Dr. Dale Dewitt, regional director for the New York area.

Donald Harrington of New York's Community Church put it this way: "We're not less Christian than anyone else, *but more than Christian.* We're actively looking for truth and insight from all great faiths. The Christian element of exclusiveness and superiority will be washed out in the next fifty years." Perhaps the most official statement can be attributed to Dana McLean Greeley, minister of Boston's Arlington Street Church, who was the successful candidate of the more conservative Unitarians in the contest for president of the American Unitarian Association. "I have never wished to sunder Unitarianism from Protestantism or Christianity, but I am eager to have it serve as a bridge between the Christian and non-Christian worlds; and I am as eager to cultivate close relations wherever opportunity affords with other great faiths, or lesser faiths, as with Christianity."

Leaving the steaming vapors of debate, let us try to analyze the problem for light and meaning. Rabbi Stanley Rabinowitz, preaching in the First Universalist Church of Minneapolis recently, made these pertinent observations. Certain beliefs, called universals, are common to all the great ethical religions. These include, for example: belief in God, goodness and honesty, abhorrence of evil, and respect for man's dignity; also, belief in Love as the supreme law of the

Universe, transgression against which brings ill health of body, mind and spirit. These universals are common to all ethical religions.

But there is another element in the religious formula wherein men of genuine good will differ. This element he calls the sancta of various religions.

Some Jewish sancta include Mt. Sinai, where the Torah was conceived; heroes such as Moses and Elijah; teachers such as Akiba and Hillel; and symbols such as the tablets of the law, the insignia of Jewish chaplains.

Among the Christian sancta may be included Bethlehem and Nazareth; "Christ" as a Greek theological term for the anointed one; Christmas and Easter; baptism and the Lord's Supper; the cross.

Islam also has its sancta. These include Mecca and Medina; the Koran; the veil and purdah for women; the symbol of the crescent.

The thing to remember is that the sancta of a people belong to that people and to them alone. *They are not universal.*

A Trinitarian ascription is a sancta belonging to Christians. Christmas is an exclusive Christian sancta and is not universal, just as Chanukah or Passover is the exclusive sancta of Jews and is not universal.

Freedom is a universal aspiration. However, fourth of July is not universal, but simply an American sancta to express freedom, as is Bastille Day, the fourteenth of July, for the French.

One gathers the impression, in reading the scorching words which Jesus had at times for the Pharisees, that they put their sancta ahead of the universals. They seemed more concerned with the sancta of their ritualistic observances than with the universals of freedom, justice and love. The prophet Micah had put this on the line several centuries before: "He hath shown thee, O man, what is good, and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?" This isn't to say that sancta are wrong. Neither Jesus nor the prophets ever implied that they were, but the point is that we learn to see them in perspective, and that we understand them in their particularist frame of reference, in contrast to the universals.

Recently, at a ministers' association meeting held in a synagogue, the Salvation Army officer asked the rabbi if he approved of an invocation at a public gathering closing with a Trinitarian ascription. After an animated general discussion, the rabbi answered, "If you feel it necessary to your religious faith to close a prayer at a public gathering with your particularist formula, I hope I am big enough to understand. Only please realize that you thereby exclude those of my faith and perhaps some other faiths from the prayer. A universal prayer can become divisive when a theological curtain is dropped."

Precisely so. Unitarians, Universalists and Quakers are not "Christian" in the sense of feeling impelled to introduce Christian sancta at a general public gathering. A prayer to God before a service club meeting or political gathering is a universal by any other standard than a narrowly orthodox atheistic one; the ascription "in Christ's name" is a particularist sancta that can be used or omitted without affecting the prayer.

Most Unitarians believe with Donald Harrington that they are not less Christian than anybody else — but more than Christian. They are dedicated to seeking insights from all great faiths, hoping always to stress the universals.

In conclusion, it cannot be claimed for Unitarians and Universalists that they are an end in themselves — that they are destined to achieve any final rendezvous with truth. Rather, they have a transient function, that of serving as a vital step in man's religio-cultural evolution upward.

The imperialistic arrogance and pomposity of any religion claiming its sancta to be absolutes, and its truth to be the final word of revelation, can sometimes be seen when the spotlight of humor is played upon it — hence the healthiness of many religious jokes. "Oh, wad some power the giftie gie us, To see oursel's as others see us!"

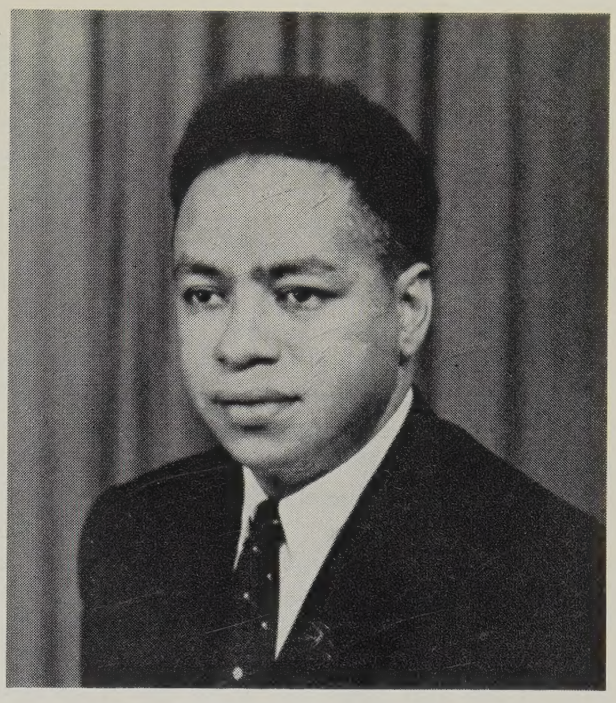
Historically, Christian churches, whatever the claims they make for themselves, are heretical sects of Judaism. And why should there not have been deviations and thought mutations from Biblical Judaism? Certainly it didn't have all the answers. Recognizing this, Jesus, child of Judaism, led his followers in a quest for truth beyond the boundaries of Jewish sancta. "The Sabbath was made for man and not man for the Sabbath."

Though it is doubtful that he meant them to found a new church in his name with a whole new set of limiting doctrines and loyalty-binding sancta to limit the quest for truth, one wonders what he thinks about his followers who use his name to end a prayer in such a way as deliberately to make that prayer a barrier to the flow of love for others present who, while not doctrinal Christians, are in full measure sons of God.

To summarize, the heart of religion is love of God

MEMBER U.N. SUDAN MISSION SPEAKS AT SYRACUSE ASSEMBLY SERVICE LUNCHEON OCTOBER 29, 1959

ABDEL KARIM MIRGHANI, counselor of the Permanent Mission of Sudan to the United Nations, will be the featured speaker at the Universalist Service Committee luncheon, Thursday, October 29, 12:30 P.M., Syracuse Hotel in Syracuse. He has served as Charge d' Affaires of the Sudan Embassy in London, director of the Political Department of the Sudanese Ministry of Foreign Affairs and member of the Faculty of Arts at the University of Khartoum before assuming his present post. All delegates to the Syracuse Assembly are invited to attend the Service Luncheon, which will also feature reports from workers with refugees in Europe and those at Jordan House and Ryder Center.



and one's fellow man. These are universals, but man's emotional needs somehow require fastening upon certain limiting sancta as symbols. The heart of what our country stands for is Democracy, but the need for national sancta induces some to worship the flag that they can see rather than the spirit of freedom which they cannot see.

In modern terms, for example, a functional kitchen replaces in an architect's plans the old-fashioned kind, which is O.K. by most housewives. But new-fashioned thinking, religious or political, is dangerous, dangerous for our tribal medicine men, dangerous for Senator Jenner of Indiana, dangerous for the authoritarian churches and dangerous to the status quo. Jesus as a man, Jesus as a prophet is universal when he cries across the ages, "Oh Jerusalem, Jerusalem, thou that killest the prophets and stonest those that are sent unto thee, how often would I have gathered thy children as a hen gathereth her brood under her wings, and ye would not!"

Obviously, therefore, Unitarians and Universalists are not Christian in the eyes of those who believe that "Jesus Christ was the only incarnate Son of God"; that he founded a church to which was revealed the final Revelation of Everlasting Truth. But most religious liberals believe themselves to be aspirants toward discipleship with Jesus of Nazareth and co-pioneers with him in the quest for truth. We would walk with him on the Emmaus road to the sunrise of man's dearest hopes, feeling our hearts burn within us while he opens for all mankind the Scriptures:

"Other sheep have I, which are not of this fold. Them also I must bring."

"Why callest thou me good? There is none good but God."

"I have other things to tell you, but you cannot bear them now."

RESOURCES OF THE SOUL

The soul of man is like a soldier ordered to some dangerous post. He finds his usual supplies cut off, his customary supports removed, his ordinary expectations smashed; but in this extremity the soul rises to extraordinary courage and bears itself as if there is some spiritual flag which must not be dishonored. It seems as if for just such a hard situation the soul mysteriously has been trained and prepared, and in emergency is provided with secret bread.

How often have I watched and wondered at the way in which simple persons face some dark and desperate hour. More often than not they are people from whom one has expected no special fortitude. In the ordinary ups and downs of life they have behaved neither too well nor too ill. But stripped of the cushioning of circumstance, thrust astonished and quivering into the heat of some awful battle or into the freezing cold of some lonely sorrow, they suddenly bring forth unsuspected reserves: their God-given rations of the soul.

— VIVIAN T. POMEROY

And — the Minister's Wife Has Responsibilities

Faith Morisette

SOMEHOW I cannot let the article in the May *Leader,* "A Minister's Wife Has Rights," go unanswered, even though I am one hundred percent behind the good intentions of the writer, and can fully understand and completely sympathize with the minister's wife who wrote it. What I cannot forget is that even though she testifies she now knows how to "handle" the situation, she is obviously still smarting under the hurts of those days when she did not know how to cope with what seemed like impossible problems. I am also concerned about the effect of her story on young men and women who are contemplating the ministry as a profession. Because I feel that she has left some things unsaid, I cannot resist the temptation to say them. A problem has been stated and I'd like to state some probable answers for the uninitiated. Hereinafter, when I use the term minister's wife, I am not referring to any particular minister's wife, but to all women in that position.

At the outset, I am wondering if ministers' wives are surprised to discover that parishioners can be thoughtless, not only about their minister's wife, but about the minister, his family, the church secretary, the director of religious education, the custodian or anyone else that they, the parish, feels belongs to them. Parishes are made up of human beings; the church staff is being paid out of their pocketbooks; the church building and the parsonage are being maintained by a budget they have planned and for which they must supply the major portion of the funds, or perhaps by hard labor they have performed themselves. Under these circumstances the human element is sometimes forgotten, and right or wrong, the feeling of "possessing what we pay for" is a fact that must be reckoned with. It becomes, therefore, a part of the job of a minister and his wife to help their people develop fairer attitudes, if that idea persists.

Yes, I believe a minister's wife has rights. She should be allowed to live her own life, and the youngsters in the parsonage should be able to grow up naturally as free members of a free family. A minister's wife, however, *is* married to a man whose life is dedicated to serving people, and there are times when his time is *not* his own. By the very nature of his work he must expect to have his privacy and a hoped-for schedule interrupted. A good minister's wife will understand this, and stand by her husband's side during these trying times. It is then he needs her help and understanding most of all. (Is this hopelessly old-fashioned? Well, maybe the ministry needs a little old-fashioned human kindness to temper the use of new-fashioned scientific methods of the present day.)

On the other hand, if the people of the parish are unfairly demanding and thoughtless, the minister and his wife must educate them to better ways, not only for their own sakes, but for the sake of the parsonage families that will follow them.

Regarding the use of the parsonage, Minister's Wife might be pleasantly surprised to find what volumes a locked door will speak. Sooner or later, even dull people will get the hint, if they find that when the parsonage family is away, their *home* is not enterable. If a precedent has been established in which it is assumed that all meetings will be held in the parsonage, the minister's wife should request the privilege of attending a meeting of the planning council, or the official board of the church. There she should ask for an understanding as to whether the parsonage is a home for their minister's family, or a parish house. If the women's group assumes the parsonage is to stand open for a majority of their meetings, Minister's Wife (as a member of the organization) can suggest that a schedule of meeting places be set up for the year, so that no one woman will always have the responsibility of being the hostess. These suggestions should be made frankly, objectively and in the manner of businesslike procedures. They should also be made in the spirit of kindliness.

On the other hand, there are times when the parsonage should be made available, just as we expect

other homes in the parish to be made available on occasion. In case of an emergency meeting, perhaps making the parsonage available on the spur of the moment might make a difference in time that is important to the whole situation. The minister's family is part of the parish, and should take its share of this sort of thing, and sometimes more than its share.

The kind of parish-etiquette-education that we've been talking about takes a long time, a great deal of patience, understanding and persistence; but during the process if it's done in the spirit of respect and good will, and not in an attitude of martyrdom, the minister's family will gain the high regard of most of their people for their backbone and forthrightness.

The same thing follows in the matter of being on committees, teaching in the church school, working in the church kitchen, singing in the choir and a hundred and one other tasks that go into the running of a church. There will be no major problem here if Minister's Wife, from time to time as the opportunity presents itself, gently but firmly reminds her people that she is only one person, that there are only twenty-four hours in a day and that she has a husband, family and house that demand her attention. There will be no problem, that is, providing she is doing her fair share in the church. She must organize her schedule, budget her time, make up her mind as to what her time and talents will allow her to do, then follow her plan as far as is possible.

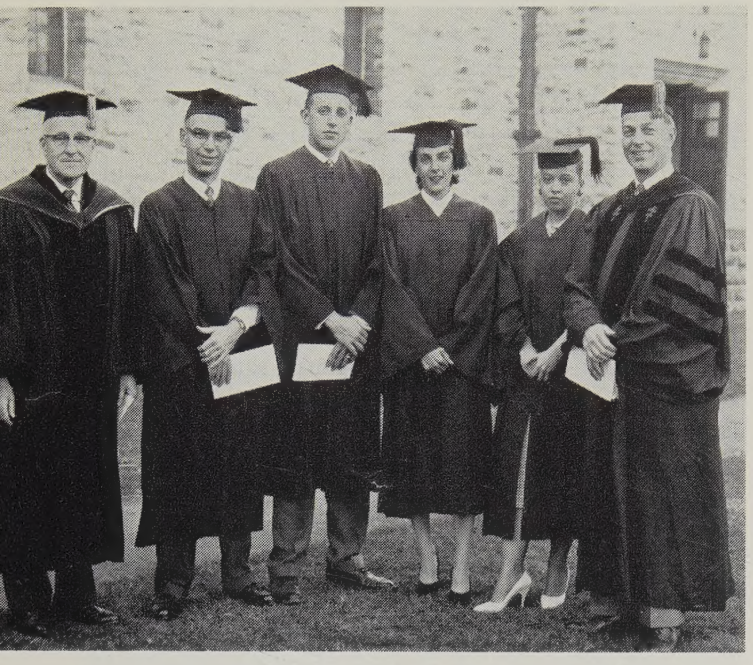
We are all aware of the fact that one of the serious problems in working with volunteer help, as we do in our churches, is that too often the church comes at the bottom of the list of people's activities. How often we hear: "I won't be at the board meeting tonight — our lodge changed its date of meeting this week," or "Our scout hike comes Thursday, can't be at junior choir rehearsal"; "No LRY meeting for me Friday night, the school hop is on"; and saddest of all: "Sunday is the only day I can get out to the golf course — just gotta get my exercise, you know." A church thrives only when dedicated people give a fair share of their time and energies to its activities and tasks. And who are the people who must lead the way to a fair division of time for the church? Like it or not — the people look to the minister, his wife and their elected officers for the cue. If Minister's Wife lets too many things interfere with her share of the church work, so will her co-workers. Mind you now, I said her *fair share.* Beyond this, because she is in a strategic spot to know pretty much what is going on, Minister's Wife may save the day in a given situation by stepping into a gap, or picking up a loose thread. If such is the case, she should be willing to take that further step.

Lest we forget another minister's wife, the one who must run things, let's add a sentence about her. She must learn to use her head and some discretion, so that she won't let her energies and her urge to "save the church" from the less able (than she is) parishioners run away with her good sense.

If this reader has read this far he may have come to the conclusion that this piece has been written by a woman who knows nothing about life in a parsonage. That conclusion is wrong. I have been a minister's wife for thirty years, and wouldn't change places with anyone I know. In that thirty years there have been lean years (when the salary came in amounts of $25 and less at a time), there have been thoughtless persons expecting the impossible of the minister and his family, there have been times when the parsonage has been looked upon as free property, there have been sharp, heart-breaking words of criticism, and times of discouragement when I have asked myself: "What have we done to deserve this? Will they never learn? Can't more people pitch in and help carry the load?" or "Why do I have to be saddled with this job?" There have been times when I have made terrible mistakes, many times, I am sure. I know I have talked out of turn, failed to understand someone's problems, misinterpreted things I have heard, done too little or done too much, and felt sorry for myself when church business interfered with something my husband and I had planned for ourselves.

All these facts notwithstanding, I can honestly say, "What a wonderful life we have lived!" There is no profession quite like the ministry. In few lines of work can a husband and wife enjoy working together and sharing together so fully their everyday activities. Here as leaders you can grow into the mutual trust and affection of a whole parish family whose joys and sorrows, problems and successes, are intermingled with your own. Here one can find opportunity for service and a chance to work with people under the honorable banner of a free church. Here in a ministry that demands that you stand for and work for the worthwhile things in life, you enjoy a respect which affords every opportunity to reach out into the community in which you live. Here you have a combination of circumstances that sharpens your sense of values, and in turn gives you the right to teach real values to others.

Persons and Events



THE DEAN, THE GRADUATES AND THE DISTINGUISHED GUEST of St. Lawrence Theological School, left to right: Dean MacLean, Paul Irwin MacMillan, Jan Vickery Knost, Patricia Bateman, Sydney Haughton Weaver, and Dr. Dana McLean Greeley, President of the American Unitarian Association.

LIBERAL CHURCH LEADERS ordain and install Charles H. Whittier. Left to right, seated: Dr. Charles S. Milligan, Associate Professor, Iliff School of Theology, Denver, Colorado; Rev. Charles H. Whittier; Solomon Katzen, president of the Board of Directors. Standing: Rev. Joseph Barth, King's Chapel, Boston; Rev. Frederick L. Harrison, Superintendent, Massachusetts Universalist Convention; Rev. Leon C. Fay, Director of the Department of the Ministry, American Unitarian Association; Dean Benjamin B. Hersey, Crane Theological School, Tufts University; Rev. Donald G. Lothrop, Community Church, Boston.

The Dependability of God

Robert M. Rice

THE religion of Universalism is not merely a negative religion opposing various creedal doctrines. It is a religion of positive values. One of these values is faith in the dependability of God.

I have always remembered the thesis of a sermon preached just after the start of World War II by Dr. John Haynes Holmes. He made this striking statement, "If war had not come, I could no longer believe in God." What he meant by this was that he believed that the ruling power of the universe was such that given certain causes, certain results are inevitable. With the nations acting as they were and if the universe operates according to unchanging laws, war must be the result. If all the causes operating to create war did not create it, then the universe must not be operating according to the law of cause and effect. His concept of God would have been shattered.

I am not going to attempt to define God for you. The glimpse of the creative spirit which I feel and sense may not be the same glimpse which you sense. Neither am I going to tell you how to spell "God." I have known persons who do not want to speak of God, because that term has had so many ideas related to it which they could not accept that they preferred to speak of the "creative spirit of life" or perhaps call it "nature" instead of God. One speaker I heard recently referred to "the process" going on through life. If the term "process" is meaningful to her, I have no quarrel with her and I want no quarrel with her over my use of the term "God." What I think is important is that we have some sense of security because of a faith in the dependability of the power back of the forces inherent in the universe.

The followers of primitive religions think of God or the gods as being creatures of whim and fancy. You can turn to the Bible and read of political leaders advocating that a nation change its god in the hope that some other god would be more powerful to bring victory and prosperity. The purpose of burnt offerings was to please God that he, in turn, would look upon the individual or nation with favor. Peoples living before the age of science believed that God works through performing miracles.

There are two definitions of a miracle. One is that a miracle is something so awe-inspiring and wonderful that we can hardly comprehend it. In that sense, the birth of a baby is the greatest miracle ever. To see in that tiny creature, features that have come from the mother and the grandmother or even from a great-grandfather is one of the most awe-inspiring experiences we can have. We know that all these are produced because of the unchanging laws of eugenics. Standing in the presence of a newborn babe causes most of us to bow in reverence of the power that has made such creation possible.

To me this is far more awe-inspiring than to believe the other kind of miracle which is considered to be the breaking of natural law. If God is a god of whimsey who would break his own laws as it pleased him, then we could not depend upon God.

All of science is based upon faith in unchanging laws. This is a very positive faith of our church. I have said many times that I think the real difference in theological doctrine is not so much between humanism and theism as it is between a belief in supernaturalism and naturalism. Our real difficulties between humanists and theists are largely a matter of dogmatism. When persons become rudely dogmatic, they are mighty unpleasant, whether they are humanists who will not use the term "God" or whether they are theists who do use it. The difference between a naturalistic theist and a humanist is very largely a matter of semantics.

Just the other day, someone said to me that she thought the supernatural is the natural which we have not yet learned to understand. To anyone who had never heard about television, the experience of seeing television would seem like supernatural magic. We know that scientists have produced television by learning to put the laws to work.

It remains for man to continue in his quest for the laws operative in the universe and to bring himself into harmony with them. The creative spirit does not break its own laws and man cannot break them without being broken by them. We would proclaim, "We are at home in the universe. We can depend upon natural law. God is dependable."

NORWALK UNIVERSALIST FAMILY HONORED — Mr. and Mrs. Homer N. B. Robinson display the plaque designating them and their children "Ohio's Family of the Year" which they received at the Awards Luncheon climaxing the annual convention of the Ohio Federation of Women's Clubs in the Commodore Perry Hotel, Toledo. Shown with the Robinsons are their sons, Wendell and Vernon and daughter, Gwen. Two other sons, Melvin, a Naval airman at Alameda, California, and Alan, a student at Western Reserve University, were unable to attend the presentation. The Robinsons are all active members of the First Universalist Church of Norwalk, Ohio.

THE GOSPEL OF GOD'S SUCCESS!

Universalism preaches optimism to man, seeks to make religion as believable as science, as vital as the day's work, as intimate as home, and as inspiring as love, *because*

Universalism believes in the goodness of God, not his anger and hate; believes in man's possible growth in Godlikeness, and offers as the goal of all his strivings the restoration of the whole human family to happiness, and holiness at last. *Because* of this faith

Universalism puts reason above authority; makes the test of religion a living experience, not a dead theology, and offers no magic or "gimmick" for salvation, *because*

Universalism refuses to concede that man's inability to save himself is such that only God's grace operating through the rites and sacraments of a church can save him. This stand we take *because*

Universalism holds that each must work out his own salvation and atone for his sins, by bringing his whole life into harmony with God's eternal and righteous purposes. And that this road man must walk for himself. *Because* these truths seem self-evident.

Universalism asks its followers to live right and to do good, because it is right to live right and good to do good, and not through fear of future punishment or hope of future reward!

— WILLIAM WALLACE ROSE

HENRY W. FELTON, Pennsylvania journalist and leading Universalist lay preacher, who has been for several years associate editor of the "Montrose Independent," was recently named editor-in-chief of that historic Susquehanna County publication.

In addition to his vigorous local activities as a Universalist lay preacher and as a citizen interested in the welfare of boys, Mr. Felton has also served for years as a loyal trustee of the Universalist Publishing House and as an active editorial correspondent for "The Universalist Leader." His professional journalism includes a weekly broadcast feature, "Town and County News" delivered each Saturday at 12:15 P.M. over station WPEL.

VANDALISM AT MURRAY GROVE

NEWS of the senseless destruction of property at Murray Grove sometime before the buildings were opened there this season is most saddening. The saddest part of this stupid crime is the fact that the destruction was wrought on the historic Potter House and the memorial brick church. They were broken into last spring and much interior damage done. Window glass was smashed from the inside and some of the window casement work itself was destroyed.

This senseless piece of vandalism is a serious blow to a group of loyal Universalists who worked hard to restore this national Universalist shrine following the destruction by fire of the old Murray Grove House.

New York and New Jersey Universalists under the vigorous leadership of Dr. Cornelius Greenway, president of the Murray Grove Association, will not be defeated by stupid vandals. They will not only restore what has been destroyed, they will create a larger and more useful Murray Grove. Universalists throughout the country have an opportunity to help their gallant fellow churchmen by joining in the Murray Grove Birthday Party, Saturday, August 15. You can join this birthday party and be a part of it from any of the fifty states in the Union by sending your check, payable to the Murray Grove Association, to Elsie L. Layer, 308 South Third Street, Hammonton, N.J.

CONSIDERING PROPOSED CHANGES IN BYLAWS AND LAWS OF FELLOWSHIP

YEARS ago, we had the quaint notion that a constant flow of bylaw changes that characterize practically all of our national church assemblies was an indication of religious decline in our fellowship. This, of course, is very far from the truth. Any free democratic organization with static on changing rules speedily becomes neither free nor democratic. Living organisms must constantly change to grow. Of course, there is such a thing as too much tinkering with the machinery of organization. Such a degree of change in a church does indicate real decline of religious spirit. This is far from the case in any Universalist organization. Our organizational changes are functional and so are necessary and good. The pages we fill with proposed changes in Bylaws or Laws of Fellowship are of first importance.

Last month we printed three full pages of proposed changes in our Laws of Fellowship and the Bylaws of the Universalist Church. It was an expensive business, but we were very glad to do the job as a service to the whole family of American Universalists. This reference is not made to record a good deed of the *Leader*. (Such are too many and too constant to need emphasis.) Editorial Note: — That blankety blank typewriter is bragging again. We didn't say a word. But, to get back to the Crow again, as Dean Atwood used to say, we printed those proposed changes in Fellowship Laws and Bylaws not to fill space. In fact we had to add four pages to a regular minimum summer number to get them in.

We printed the *changes that are to be voted upon* at the Biennial Sessions of The Universalist Church of America at Syracuse, New York, next October so that all Universalists may have opportunity to read them, understand them, and instruct their delegates intelligently on how they want them voted. The proposals, of course, will be in the delegate packets. That does not mean that they need not be read before the sessions. Read them now. If you haven't a copy of the *Leader* containing them, write to us and get one. If you don't understand some of the proposals, write to your Survey Committee at 16 Beacon St. and you will get an answer. This could save precious time at the Assembly and save legislative blundering. These proposals are the carefully studied recommendations of your standing committee on Survey-Evaluation.

No Universalist is ever asked to be or expected to be a passive Yes Man on any proposition. All Universalists are obligated by their freedom to be intelligent users of that greatest tool available to man, the democratic process.

ON LIMITING GENERAL ASSEMBLY DEBATE

UNIVERSALISTS always and everywhere have taken great pride in freedom of expression and independence of individual thought. This is good and as it should be. Sometimes, however, this pride has resulted in abuses that betray rather than stimulate the democratic process. We have attended several national Universalist gatherings at which most precious time was wasted in bumbling oratory. As the years have passed, our hours of business sessions have been cut down, thus time becomes more precious. We, therefore, earnestly urge a limitation of debate at the General Assembly made possible by each and every one of us disciplining our own urge to orate.

Reactions Of Our Readers

COMMENTS ON HARRISON

To the Editor:

In some respects, I would second the very sincere concerns expressed by Frederick Harrison in the May issue of the *Leader.* I think that the danger of both Universalism and Unitarianism splintering into fragments of frustration is very great and that this prospect ought to be a moderating influence upon our passions and expressions at a time when great issues must be debated. His voice of reconciliation is welcome. However, I must differ with him on a few points.

1. We have been through a plebiscite; not a referendum. The issue is not settled nor can the discussion cease. As an actual fact, the enabling resolution of the 1955 General Assembly called for the local church study and discussion to take place after a definitive plan had been drawn up and not prior to the plebiscite. The plebiscite was authorized to discover which of many possible concepts of merger was sufficiently popular to justify the agonizing processes essential for an intelligent vote. I know that the circle of correspondence which explored the issues of merger for roughly a year before organizing into "The Committee to Preserve the Inclusiveness of the Universalist Church" only got involved in the plebiscite discussions because the Joint Merger Commission ignored instructions from the General Assembly and tried to *motivate* people into favoring merger before the details of merger could be discussed. We are now preparing for our serious campaign.

2. As it turned out, the plebiscite failed to show any overwhelming support for any merger outline. By the announced deadline, about 40 per cent of our local churches and possibly 15 per cent of our people had expressed a desire that one or the other of two plans of functional merger be drawn up and submitted for a vote. This does not look like a mandate to me and I read in what facts are available at this moment an almost certain defeat for merger. I am not claiming that all of our non-voting churches are anti-merger, but it can be assumed that those who are most enthusiastic have spoken. We now know how large a segment of our denomination is sufficiently pro-merger to bother to vote in a plebiscite. The percentage of non-voting churches will not be as strongly pro-merger.

Although exact figures are not available to me, I would cite one example upon which I base this belief. As I understand it, 22 out of 25 Universalist-Unitarian churches voted for functional merger. This was to be expected as merger would greatly simplify their relationships and my only question is why three failed to vote for it. On the other hand, there are 36 churches which are federations of Universalist and other denominational churches. Merger with the Unitarians would complicate their local relationships in many respects and even discussion of the project might be a source of trouble. Six of such churches participated in this preliminary bout and they were four to two against merger. Pro-merger forces can count on three more votes from Uni-Uni churches, but Anti-Merger forces can count on a two to one margin of thirty churches which are Universalist-Other federations.

3. We have yet to face and to be able to debate the specific terms of a possible merger. Up to now, whenever those opposed to the vague propositions submitted expressed their misgivings, sincere leaders of our church have replied: "We recognize the validity of your questions but be assured that we would never support any plan of merger that did not contain adequate safeguards." It will probably be impossible to provide such to the satisfaction of all pro-merger people in both denominations. Future discussions ought to be far more objective and there should be considerable crossing of lines as a result of it. Some anti-merger people may decide that their fears were groundless, but far more pro-merger people are apt to discover that their hopes were unrealized. Before this can happen, every phrase, every word and every punctuation mark must be scrutinized and debated. — ALBERT Q. PERRY
Cincinnati, Ohio

PUBLISH VOTES ON THE MERGER

To the Editor:

It seems to me this is the time in the merger process that we should have an abundance of good will, i.e., to place our cards face up, so there will be no lurking thoughts in the mind of any about what actually has happened. I do not think that as individuals and churches, we should take everything the way it is dished out by the Merger Committee.

I make a suggestion that we cut out one or two articles in the *Universalist Leader,* even if they be very, very worth while, so that we can publish in black and white the "no" and "yes" votes of all our Universalist Churches. That ought not to take too many pages and it would give every reader a feeling of partnership. Looking over the shoulders of the Merger Committee and reading the information it would create great confidence and much harmony, and that's what we need.

I do not question anyone's veracity, but I think the ministers and lay people have a right to know exactly what is what. Also, how can they make a three-to-one press notice in favor when according to Dr. Giles, they expected to hear from about 100 churches more, but he did not think the result would be changed.

There is too much pushing and I can tell you now All Souls will never come in on the merger or at least not for a long time because of what has been done and how it has been done. I am an American and not a hyphenated Dutch-American, and that holds for my church. I am a "Universalist," period. I still believe that the Master was right when He said "you cannot serve two masters" for you cannot have both and be faithful. Look at the few churches in the New York State Convention that recorded their votes.

May I suggest that you write my reactions in the form of a suggestion asking that all churches be listed with the number of "yes" and "no" votes. We do not have too many churches to do that and even if we had, it would create wonderful good will.

— CORNELIUS GREENWAY
Brooklyn, N. Y.

News of Churches and Church People

ST. LAWRENCE AND TUFTS DIVINITY SCHOOLS RECOGNIZE GRADUATES

Both the divinity schools of St. Lawrence and Tufts Universities held recognition services in honor of their graduating students the week end of June 5-7.

The service at St. Lawrence University held in Gunnison Memorial Chapel, Friday evening, June 5, was opened by an Invocation Prayer offered by Prof. Morton S. Enslin. Prof. Robert Tapp led the congregation in responsive reading. The occasional sermon was preached by Dr. Dana McLean Greeley, President of the American Unitarian Association.

A citation conferred on Dr. Fred Charles Leining in absentia was read by Prof. Max A. Kapp. Dr. Leining, who has served as trustee and secretary of the Theological School Corporation, retired this June.

Graduates given certification in Religious Education were: Patricia Bateman, B.A., and Sidney Haughton Weaver. Graduates receiving divinity degrees were: Patricia Bateman, B.A., Colby, 1956; Jan Vickery Knost, B.S., St. Lawrence, 1956; and Paul Irwin MacMillan, B.S., Cornell, 1950.

The Tufts' Crane Theological School Recognition Service was held in Crane Chapel, Saturday evening, June 6. Following the processional, the opening sentences and the Invocation were offered by the Rev. E. Palmer Clarke. Vice-President Frank A. Tredinnick, Jr., brought greetings from the University.

The charge to the graduating class was given by Dean Benjamin B. Hersey. The occasional sermon was preached by the Rev. Henry H. Schooley.

Graduates receiving divinity degrees were: Richard F. Drinon, A.B., Charles W. McGehee, Alexander Meek, Jr., A.B., Roland Morin, B.S. Ed., James W. Mott, A.B., Loring F. Roberts, B.S.O., Charles H. Whittier, A.B., Kenneth R. Whittemore, A.B.

TEN DAYS FOR CELEBRATION FOR UNIVERSALISTS-UNITARIANS, 1959-1960

Program materials are being prepared for subscribing churches and fellowships for celebration of each of the following special days:

September 20 ..... Universalist Day
October 19 .... United Nations Day
November 8 ..... Freedom of the Press Day
December 25 ..... Christmas
January 18 ..... I.A.R.F. Sunday
February 14 ..... Brotherhood Day
March 13 ..... Education Day
April 17 ..... Easter
May 22 ..... Unitarian Day
Spring ..... Children's Day

The program materials for two or three Days at a time will be mailed at least five weeks before the first Day in the group; thus, we hope that most materials will be out two or three months before the date for use so that churches will have time to develop their own program ideas. Each packet will include a sermon, whose theme will be the focus of other materials, references for preparation of a sermon or talk, a poster, suggested programs for adult groups, a bibliography, covers for an order of service (optional). Ten Days for Celebration is a service of: the Department of Adult Programs, Council of Liberal Churches, the General Alliance of Unitarian Women, the Association of Universalist Women, the Unitarian Laymen's League, the National Association of Universalist Men.

The question is not whether our education is better than it used to be. The question is whether it is good enough.

— Dr. John D. Gardner

EDITORS SCAN I.A.R.F. PROCEEDINGS

A Souvenir and Reference Book describing the 1958 Chicago Congress of the *International Association For Religious Freedom* (I.A.R.F.) will go on sale, October 27 - November 1, at the Syracuse, New York, meetings of the Universalist General Assembly and the General Conference of the American Unitarian Association. Shown in the above photo are the members of the Editorial Board. Front row left, Dr. Ernest W. Kuebler, President of the I.A.R.F., and Dr. Benjamin B. Hersey, chairman of the Board and Dean of Crane Theological School of Tufts University. Back row, left to right, are the Rev. John Kielty, General Secretary of the General Assembly of Unitarian and Free Christian Churches (Great Britain); Dr. Richard Pierce, Professor of History and Religion, Emerson College, Boston, and the Rev. Dana E. Klotzle, Executive Director of the Service Committee of The Universalist Church of America. Advance orders for the sale of this important book may be sent to Dr. Kuebler, 25 Beacon Street, Boston or to Mr. Klotzle, 16 Beacon Street, Boston. Price, $3.00 each.

INSTALLATIONS

LEONARD HELIE, interim minister since October of the New York Universalist Church, was formally installed as pastor in a special worship service Sunday afternoon, June 14. National and state leaders of the Universalist and Unitarian denominations took part in the program.

Dr. Philip R. Giles of Boston, General Superintendent of The Universalist Church of America, represented the national liberal churches. The Rev. Donald Walter Kring, pastor of the All Souls Unitarian Church, preached the occasional sermon, the Rev. Howard Gilman of Syracuse, state superintendent of Universalist Churches, spoke for the clergy and Dr. Benjamin B. Hersey, dean of Crane Theological School, Tufts University, gave the charge to the congregation. Mr. Stanley Moore, chairman of the board of trustees, led the Installation ceremony. Dr. Cornelius Greenway offered the Prayer of Installation. Dr. Charles Francis Potter, author, lecturer and former minister of the church, read the Scriptures.

The Rev. Mr. Helie, who served both Unitarian and Universalist churches in Newport, R. I., Roxbury, Mass., and Sanford, Me., is a poet and essayist of distinction. A graduate of Colby College, he did graduate work at Yale University and earned his divinity degree from Howard Divinity School. He is married and the father of two children.

DONALD M. HINCKLEY was installed as thirteenth minister of First Universalist Church, Worcester, Mass., Sunday evening, May 24.

Following the processional, the Rev. E. King Hempel offered the Invocation. The occasional reading was presented by John Laws, minister of education of the First Church. The Rev. Charles N. Vickery of Livermore Falls was the preacher of the Installation sermon.

Harry M. Foxhall, chairman of the board, led the Act of Installation. The Installation Prayer was offered by Donald C. McMillan, minister of All Souls Church, Worcester. Dr. Ernest Cassara, Tufts University, gave the charge to the minister and Dr. Philip R. Giles, General Superintendent of Universalist Churches, gave the charge to the congregation. A welcome to the community was expressed by Dr. Ralph L. Holland, secretary of the Worcester Council of Churches.

Following the recessional hymn, the benediction was pronounced by the Rev. Donald M. Hinckley.

MURRAY GROVE SUMMER PROGRAM

Murray Grove started its season with good attendance over the fourth of July week end. An excellent sermon was preached by the Rev. Gilbert A. Phillips, pastor of the Church of the Restoration in Philadelphia. The sermon topic was *By Works a Man Is Justified* and the two examples given were the fisherman, Thomas Potter, and the first great Universalist layman, Dr. Benjamin Rush, famous chemist, doctor and surgeon on George Washington's staff, friend of Benjamin Franklin and signer of the Declaration of Independence and the Constitution. Murray Grove season will last through August 30. During the season, two institutes will be held, namely, the Institute for the Association of Universalist Women in July, and the Summer Conference of the Middle Atlantic Federation of Liberal Religious Youth, the latter being held from August 17 through the 23.

The annual meeting of the Murray Grove Association and election of officers will take place August 15 at 4 P.M. with the Annual Birthday Party at 8 P.M. The Rev. Cornelius Greenway, D.D. accepted the responsibility of the president of the Association when the resignation of the president, the Rev. Mervin C. Helfrich, pastor of the Glen Ridge, N.J. church, became necessary because of ill health.

OFFICIAL CONVENTION NOTICE

The 54th annual session of the Universalist Convention of North Carolina, Inc., will convene at 9:30 A.M. October 9 and 10, 1959, at the Clinton Universalist Church for the hearing of reports, the election of officers, and any other business which may legally be brought before this body.

— PAULINE O. SPENCE, *Secretary*

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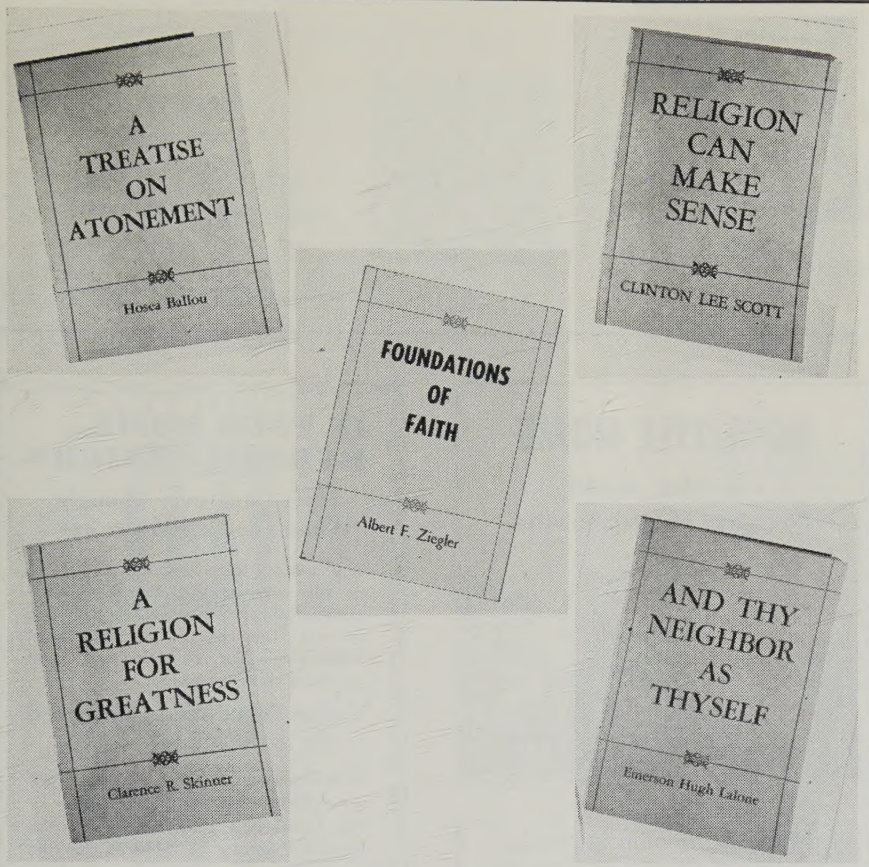
NEW UNIVERSALIST

Clyde David, son of the Rev. John and Mrs. Cummins, born June 11, 1959, Waltham, Massachusetts.



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(Section 520, P.L.&R.)

CENTRAL FELLOWSHIP COMMITTEE

April 28, 1959: VOTED to accept the transfers of Rev. J.A.C.F. Auer and Rev. Frank Edwin Smith from Massachusetts.

April 28, 1959: VOTED to grant a license as lay preacher to Allerton H. Barnes, Jr., of Denver, Colorado.

April 29, 1959: VOTED to renew the Letter of License as minister of William F. Robinson, III, with the right to perform the Christian ordinances as a licentiate.

April 29, 1959: VOTED to accept the transfer of the Lay License of John Paul Cochrane from North Carolina so long as he is in Cocoa Beach, Florida, and to inform him that reapplication should be made when he leaves that area.

June 1, 1959: VOTED to recommend to the General Assembly, inasmuch as The Universalist Fellowship of Silver Spring, Maryland has made application for church status, and upon investigation has been found to have met the requirements for full church status as laid down in the Bylaws of The Universalist Church of America, Article XIII, Section 6, that full church status be granted to The Universalist Fellowship of Silver Spring, Maryland.

June 1, 1959: VOTED to approve the action of the Midwest Fellowship Committee in granting reciprocal fellowship to Rev. Hugo P. Leaming, an ordained Unitarian clergyman.

June 11, 1959: VOTED to approve the action of the Connecticut Fellowship Committee in granting the right to perform the Christian ordinances to Alexander Meek, a licentiate, for a period of one year from September 11, 1958.

— ESTHER A. RICHARDSON
General Secretary

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